Otinggey, Kurt Mel Pisla
February 7, 2025
Filipino Philosophy PHILO 28 A
Under the guidance of Dr Sircio C Chan Phd



## Objections

The first point to be encountered for or against the harmony with the common home possibly lies in the utilitarian lens. A human person is to explore the world even without knowing its effect be it creative or destructive. What can be thought in this sense is that the human person, as given with multiple chances is to bring out its energy to face reality. The common home can be used depends on the will of a thinking being. Yet, it is not to be abused or make as an excuse for cowardice and not taking accountability.

Secondly, gaba(outcomes) is a mental and real construct. It is mental for the reason of reflecting and disciplining the self and consciousness. Real in the sense of having the movement and reaction of beings in the world, it serves as a guide in dealing with the world. Despite this, gabá can be improved. What this means is that it cannot be limited as a reward and punishment framework but also as an image of reality. This also serves as a lesson in weighing the flow of the world.

Thirdly, morality is to be evaluated through time and will. It is not merely an engraving of dos and don'ts but also to be considered as why do so. This is to be cleared through times and the will of a person in dealing with its life. It is an act and not merely codes to be followed blindly. Conscience is to be exercised through times and not a single blast event or a mouthpiece. This takes time and consideration.

## Mga Obheksyon

Ang isang saklaw na masasalubong alang at laban sa daloy ng paligid ay maaaring masukat sa pananaw ng gamit o *utilitarian sense*. Ang tao minsan ay tumutuklas sa daigdig kahit hindi Alam kung ang kahihinatnan ng kanyang kilos ay may bunga o nakakasira. Maaari ring sabihin sa ganitong panlunan na ang tao, bilang nilalang na pinahbigyan ng maraming pagka-taon, ay ginugol ang lakas nito sa pagharap sa realidad. Ang paligid ay magagamit nang ayon rin sa loob ng nilalang na nag-iisip. Datapwat, hindi ito sapat na dahilan upang manirá o di kaya'y gawing palusot at hindi pag-angkin ng tungkulin.

Pangalawa, ang gabá o kahihinatnan ay maaaring kathang-isip at tunay. Ito ay nasa-isip sa dahilang ang pagmumuni-muni at pagyarí sa sarili at malay. Tunay rin ito sapagkat mayroong kilos at tugon ang mga bagay sa daigdig, nagigiging gabay ang nasabing paksa sa paghalubiló sa mundó. Sa Kabila nito ang *gabá* ay maaari pa ring mapayabong. Hindi lang ito mababatay sa pananaw ng gantimpalá at parusa ngunit larawan din ng realidad. Nagsislbi rin itong aral sa pagtimbang sa daloy ng mundó.

Ikatlo, ang moralidad ay mapapalagó na ayon sa loob at panahon. Hindi lang ito ang paglantad ng dapat at bawal kundi pagpapa-unawá kung bakit kailangan ang mga ito. Ito ay

lilinawin sa panahon at loob ng tao. Gawain ito at hindi lang mga batas na sinunsundan nang mapusok. Ang malay ay pinapalagó nang ilang ulit at hindi lamang sa isang kumpas ng kamay o yaring bukambibig. Nangangailangan ito ng panahon at pag-unawa.